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EVIDENCES OF THE DIVINE IN REVELATION AND SCRIPTURE

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L.D.S. DEPARTMENT OF EDUCATION

A COMPILATION OF SELECTED ADDRESSES DELIVERED AT REGIONAL CONVENTIONS DURING 1941.

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FOREWORD

Twice a year Seminary, Institute, and College teachers, engaged in the direct religious instruction of the youth of the Church, meet in Regional Conventions, the purpose of which is to promote scholarship in the Gospel, exchange testimonies concerning its truths, and to promote a spirit of fellowship and good will.

Some of the addresses delivered by teachers at these conventions have made contributions to the thinking of all those attending. Because of a desire to preserve and enhance the influence of such addresses this selected compilation for the year 1941 is published. Selections were made with a view to giving as wide a treatment of the central theme as space will permit, and consequently many fine addresses on duplicate phases of the subject are omitted.

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CHARACTERISTICS OF GOD UPON WHICH WE CAN BUILD AN INTELLIGENT FAITH IN HIS REVELATION

By Gustive O. Larson

Address--L.D.S. Department of Education Regional Convention
Ephraim, Utah, November 1, 1941

The question of faith in God's revelation to man is inseparable from the question of what kind of God one believes in. The substance and reality of the first is dependent upon the second. Pantheism which denies personality to the governing power of the universe does not afford human contact with the divine of such a personal nature as permitted by monotheism. The monotheism of Islam with its absolute and arbitrary Allah hardly encourages the hope for loving attention as does the Fatherhood conception of christianity. And finally, the average Christian view of God, as it has developed, does not offer in our day the same intimate father--son relationship as Jesus enjoyed and taught.

William Adams Brown speaking of current christian views of Diety refers in Why I believe in God to "two rival conceptions which have played a great role in human history and which still have their adherents among our contempararies....the view which conceives God in terms of matter as well as spirit, attributing to Him a body like that of man, though endowed with different powers--a view which still survives in Mormonism....on the other hand mystical views like that of christian science..."

Houf in What Religion is and Does quotes and supplements A. C. McGifferet in "The God of the early christians." "God was always strictly personal for Jesus--Ruler, Judge, Master, Lord, Father. He thought of Him in anthropomorphic, not metaphysical, or mystical fashion' And God was very near to the earnest persons who sought Him. He was a loving Heavenly Father in whom men might put their deepest trust and not be disappointed." Need I suggest that the Mormons are perfectly content to let "survive" through them Jesus own authropomorphic conception of God? That conception of Diety includes a number of characteristics which provide a solid and natural foundation for faith in continued divine revelation to man. Among these characteristics are:

First, that attribute of personality which is the most important contribution to the religious progress of the world. H. G. Wells once said that the single idea of the Fatherhood of God has had greater influence on world progre ss than any other idea that ever came to the human race. The secret of its tremendous power is the warm personal qualities in which it clothes the Supreme Ruler of the world. Justice, love, understanding and righteousness--these are qualities which become real only in a self-conscious intelligent person intimately related to and deeply interested in mankind. Hence we can appreciate the following words of Mormon leaders:

Stephen L. Richards writes:

"There can be no doubt that in the religious world of the Prophet's boyhood (Joseph Smith) there prevailed a very nebulous and uncertain doctrine with reference to the personality of God and the personages of the Trinity. The creedal statements of the day appear to us now as being most difficult of interpretation and understanding if not wholly unintelligible. To this situation the First Vision brought clarity, definiteness and certainty, not as the product of reasoning, argument and sophistication but with

the sureness of experience. When Joseph came out of the grove he had no need to argue for a theory--he knew the facts. God is in form like a man. He has a voice. He speaks. He is considerate and kind. He answers prayers. His Son is a like but distinct person. He is obedient to the Father and the Mediator between God and Man. The presumption of God as an essence or principle of power and force in the universe was for all time exploded."

Joseph F. Merrill puts it this way:

"How satisfying to know that our Father in Heaven is a real person in form like ourselves, possessing in perfection the attributes that we His children possess. When we appeal to Him as we do in prayer, we are certain that He can hear and answer us if it is best that he should. To be able to replace the indefinable nothingness of some preachers with a real, personal, loving God, kind, sympathetic, and just, is to build faith on a sure foundation rather than on a hazy incomprehensibleness. We gain this certain knowledge from the miraculous experiences of Joseph Smith, etc."

This warmly personal conception of Diety keeps the channel of revelation between God and man open as a most natural process. Intercourse between a loving parent and child never ceases so long as there is need for guidance and cooperation. To quote Dr. John A. Widtsoe in his bood Rational Theology:

"Man does not understand God fully, yet an understanding between man and God does exist in that God in the course of His progression has gone over the road that we are travelling and therefore understands us fully. He understands our difficulties, our hopes, our sorrows, our faults, and our follies. God is supreme , and His justice is perfect; his love is unmeasurable and His mercy without end; for his justice and love and mercy are tempered by the memory of His own upward career. God's relation to man is, in a literal sense, that of father to son, for we are of the same race with God. We may rest secure that God's attributes are, with others, those that man possesses, made great and beautiful. He is our Father who knows and understands us."

Further, the God who created our world is adequate to its needs. What He does, reveals what He is, and as we see His powerful guiding hand in the orderly law abiding processes of the universe we readily agree that "The Lord by wisdom hath founded the earth; by understanding hath established the Heavens." Confidence thus established leads us to reason in favor of continued revelation an this wise:

"If man to man may waft across the world
A swift winged message on the silent air,
Shall rodent doubt still gnaw the roots of Faith
And spoil its fair and fragrant blossom prayer.

If patient men by subtle skill devise
Mysterious stations where their thoughts take flight,
Is God less wise, that haply He should miss
The orissons that wing the silent night?"

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job-32:8) These words from Job express an intimacy with the divine which is further emphasized in Latter-Day scripture which traces a common human-divine origin. "Man was also the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be." (Doc. and Cov. 93:29), because of God's supreme intelligence He became the creator, giving spiritual birth to other intelligences, and organizing a world on which they might progress. "And worlds without number have I created; and I also created them for mine own purpose...The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine. And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words. For behold this is my work and my glory to bring to pass the immortality and eternal life of man." (Moses 1:33, 37-39) On the assumption that man is Gods first concern we may build our faith that divine revelation is a permanent process limited only by human capacity to receive. George A. Barton has expressed it well in his book "The Religions of the World:

"If God is good he has been seeking to impart to all men a knowledge of himself ever since man was man. Just as the success of a teacher depends in part upon the degree of mental ability possessed by his pupils, so the success of the Great Teacher has depended upon the mental, ethical, and spiritual powers of the races of men....Viewed from the human side we may rightly speak of the evolution of the idea of God. Viewed from the divine side we may speak of the progress of revelation. The two ways of speaking are not contradictory. He who speaks from the human standpoint does not necessarily deny the theological standpoint; he who speaks from the Theological, does not, if wise, deny the human facts. In reality, what man discovers is identical with what God reveals. Always God would reveal more if human weakness and ignorance could grasp it." (P. 335)

Man has always tended to conform to his God ideal. As the divine attributes of justice, love, ritghteousness, etc. gradually became known through the prophets, these became the ideals of human conduct. Man strove to accept as real that something to which the best in Him irresistibly pointed. "Be ye perfect even as your Father in Heaven is perfect" became the christian challenge and has influenced human behavior for good more than any other single moral or spiritual formula. This formula accepted the contribution of the current scriptures toward the unfolding of God's moral attributes and pointed to Jesus as a fuller revelation of the God-like life.

"I am the way and the truth and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye do know him, and have seen him...The words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake." (John 14:6-7, 10-11.)

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The test of the genuineness of Jesus' revelation of the Divine is pragmatic--living the Christlike way in order to experience the sweetness and power which springs therefrom; and, living as if God were, brings a double assurance that He is. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." (John 7:17)

> "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3;16-17)

The revelation of Himself to man through his Son was consistant with His personal qualities of love and human sympathy and with His purposeful creation of both man and his abode. Recalling His divinely announced program of bringing about the immortality and eternal life of man we read with assurance that "There is no end to my works, neither to my words." Jesus' command to seek divine perfection was accompanied with the promise that the Holy Ghost would come to the earnest seeker after the good life to strengthen and enlighten him.

> "If ye love me keep my commandments, and I will pray the Father, and he shall give you another comforter, that he may abide with you forever even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth in you, and shall be in you." (John 14:15-17)

Accepting Jesus' promise we may confidently expect a continuation of the guiding and sustaining influence of that Holy Spirit.

In the great plan for man's salvation God works through human agents. Whenever new light with reference to God's purpose has come to earth it has come through men who have qualified as prophets.

"Surely the Lord will do nothing but he revealeth his secrets unto his servants the prophets." However, while avenues for individual divine communion have always been open, the Lord works through organized authority on earth. Dr. Widtsoe puts it this way.

> "The Church, the community of persons with the same intelligent faith and desire, is the organized agency through which God deals with His children, and through which help might be given man. Through the church, God's mind may be read by all, (at least with respect to the church community) Moreover, the authority to act for God must be vested somewhere on earth. The church holds this universe that when intelligent beings are organized, as of one body, they progress faster individually and collectively. The church as an organization represen ts God on earth and is the official means of communication between men and God...."

With reference to the above named powers Dr. Widtsoe continues:

> "The Priesthood is simply the name given this authority. The body of the Priesthood consists of the persons who have received this authority and who may act for God, on earth, in matters pertaining to the church or to th emselves. Without authority from God there can be no priesthood".

When Jesus laid the foundations for an organized church to promote the Kingdom on earth He authorized men to act in the name of God. These men were promise d power and the Holy spirit equal to the demands upon them.

[illegible] ...ain here of Jesus' manifestation of the Divine is [illegible] tively, the Christian way in order to experience the continuous [illegible] such spiritual growth, living as if God were, behind [illegible] of the divine mind, whether it be of God, or whether I speak of myself." (John 7:17)

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. [illegible] For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17)

The revelation of Divinity to man through His Son was consistent with the personal manifestation of love and human sympathy and with this consecration of both mind and his whole. He lived the divinely unselfish [illegible] of thinking about the immortality and eternal life of man, so [illegible] with assurance that "There is no fear in my vision, nothing to my words." Jesus' command to work divine [illegible] was accompanied with the promise that the Holy Ghost would come to the [illegible] after the good life to strengthen and sustain him.

"If ye love me keep my commandments, and I will pray the Father, and he shall give you another comforter, that he may abide with you forever even the Spirit of truth, whom the world cannot receive because it sees him not, neither knows him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:15-17)

According Jesus' teaching we may confidently expect continuing of the guidance and assurance in influence of the Holy Spirit.

In the spirit of this for mortals spiritual God works through human [illegible] to overcome light with reference to God's purpose has come to pass it has come through men who have qualified for emphasis.

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"The Church, an community of persons with the same [illegible] faith and desire, is the organized agency through which God [illegible] his children, and shows a much higher purpose than giving man through the church God's plan may be seen by [illegible] and respect to the church community. Moreover, the authority to [illegible] for God must be vested in someone on earth. The church is God's [illegible] authority that when individuals believe [illegible] by prayer for a revelation individually and collectively. The church is an organization representative of God on earth and is the official source of communication between man and God...."

With reference to the above remark concerning Dr. Milligan's [illegible]

"The Priesthood is simply the same power, this ministry. The [illegible] this authority without any set for ever, on earth, in heaven [illegible] ministry to the church, or with angels. Although authority [illegible] from God there could be no priesthood."

When Jesus laid the foundations for a consecrated church to promote the Kingdom on earth He established certain rules in the name of God. [illegible] man was provided power and the Holy Spirit equal to the demands upon him.

That the early apostles enjoyed this power is evidenced by their works. In modern times that power has been given again as a part of the great Restoration movement. It is a potential power which springs into reality through religious service. The restored church moves forward under divine guidance as men endowed with authority receive revelation from God according to need and in harmony with the laws of the priesthood itself. Fundamental in its laws of operation is the spirit reflected in the following:

> "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson--that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of he aven cannot be controlled nor handled only upon the principles of righteousness." (Doc. and Cov. 121:34-36)

Thus it is evident that there are very definite human limitations to divine revelation but the very nature of God in His relation to man, and to the world in which we live, argues in favor of it. The personal qualities of His Fatherhood, His expressed purpose with regard to man's destiny, and His habit, as discovered by past experience, of dealing through human agency and authorized organization, gives assurance that we may build our faith solidly upon continued revelation from God.

CONTINUOUS REVELATION IN THE CHURCH

By W. E. Berrett

Address -- L.D.S. Department of Education Regional Convention
Provo, Utah, November 8, 1941

Any discussion of revelation revolves basically around our concept of the nature of God. Unless we conceive God in the same light we never arrive at the same conclusions in regard to revelation. I should like to illustrate that thought by referring to the viewpoint of a great contemporary thinker in the field of religion, Dr. Henry Wieman, of the University of Chicago.

Both Dr. Wieman and I believe in God, but our concepts are wholly different, for I conceive God as a perfected corporeal personality, while Dr. Wieman would think the idea of a personal God as juvenile, and for himself conceives Him as the sum total of all that is good and progressive in the Universe. To quote his words:

> "God is not a personality, but God is more worthful than any personality could be. God is not nature and He is not the universie, He is the growth of living connections of value in the universe. If one wishes he can say, this is not God but it is the work of God. Practically it comes to the same thing."[1]

Having divergent views as to the personality of God it follows that we must have divergent views upon the matter of revelation from Him. Both Dr. Wieman and I believe in revelation as a continuous principle of life but when we use that term we are thinking of entirely different things. Dr. Wieman would not accept such a vision as that to Joseph Smith in the grove because it does violence to his concept of God. He would reject the reality of heavenly messengers, and the reality of any direct words from God to man. His concept of revelation is explained in these words:

> "This then is the real nature and place of revelation. It is not a miraculous giving of knowledge. But it is that change in personality which, in one way or another, is required before a man can get any knowledge of anything that lies outside the range of his established organization of interest. It is a reorganization of his interests which enables him to know a new kind of reality."[2]

I have taken the liberty to quote Dr. Wieman merely to help clarify the issue upon which I am to speak, for while there are many religionists who believe in revelation, and in continuous revelation at that, they would accept but a fraction of that which I am going to discuss as continuous revelation.

In order to bring the matter into the clear so that we will not confuse the issue directly before this group I am going to venture some definitions. I do not make them with any idea that you will acept them in your own thinking, but merely to aid you in understanding my meaning in this discussion. Thus I shall define revelation quite differently from Dr. Wieman.

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1. Wieman, The Growth of Religion, pp. 362-363.
2. Ibid., pp. 442-443.

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1. [illegible]
2. Ibid., pp. 442-443.

I shall refer to the term "revelation" as the name for that act by which God makes communication to men, and I shall consider God as a personal, corporeal Being.

I confess that it is a bit presumptuous to set up as already established a premise from which the sought-for conclusion must inevitably follow. For if God is a perfected personal Being, as Joseph Smith ascribed Him to be, it logically follows that He can speak to, and otherwise communicate with, His children, and whether He has done so in any one particular generation would not alter the continuous reality of its possiblity. The problem would then resolve itself to this: "Has God or has He not given revelation to a particular people in a particular period or generation of a time," and in speaking to such a proposition I become merely a fact-finding committee of one, who must pass upon the validity or falseness of the testimony of the Witnesses.

I confess a little chagrin at being placed in a position so open to attack, but neither the scope of my subject, nor the time allotted to develop it will permit an attempt to establish the first premise, that God is not merely what Dr. Wieman conceives Him to be, but a perfected personal, corporeal Being. I believe Him to be that. I have a firm conviction that Joseph Smith's portrayal of God is true. I hope that all of you have a similar testimony, for if you have, the question in your minds will not be whether God can reveal knowledge to men in any or all generations, but only, has He done so in our day?

But to answer that question requires some understanding of the various ways by which God communicates with His children. The failure to consider revelation in its many aspects has caused some to consider it in such a restricted sense that examples of revelation may seem wholly lacking among one's contemporaries and lead to the erroneous conclusion that revelation has ceased.

Revelation is sometimes had by vision, notably at the beginnings of dispensations of the gospel, as a means of restoring a knowledge of the true nature of God. The records of visions are usually prefaced by such words as the following:

> "The veil was taken from our minds, and the eyes of our understanding were opened." (Doctrine and Covenants 110:1) And again:
>
> "By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God---." (Doctrine and Covenants, Sec. 76:12)

Vision is not a prevalent means of communication between God and man. Few have experienced it. Only two such communications are found in the entire collection of revelations in the Doctrine and Covenants, although Joseph Smith received some visions not recorded therein. Few visions are found in the Book of Mormon, although the religious experiences of a thousand years are recorded. There are relatively few visions recorded in either the Old or New Testaments. Many great prophets received no visions at all, or at least recorded none, so that in the history of God's dealings with men it is not unusual for generations to pass without any outstanding manifestations of this type of revelation.

I do not pretend to understand the law by which some individuals draw aside the veil of eternity but I am certain that the law exists. I might add that in the light of recent developments in the fields of television and wireless photography visions seem reasonable to me.

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But to answer that question requires some understanding of the various ways by which God communicates with His children. The failure to consider revelation in its many aspects has caused some to consider it in such a restricted sense that examples of revelation may seem wholly lacking among one's contemporaries and lead to the erroneous conclusion that revelation has ceased.

Revelation is sometimes had by vision, notably at the beginnings of dispensations of the gospel, as a means of restoring a knowledge of the true nature of God. The records of visions are usually prefaced by such words as the following:

"The veil was taken from our minds, and the eyes of our understanding were opened." (Doctrine and Covenants 110:1) And again:

"By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God---." (Doctrine and Covenants, Sec. 76:12)

Vision is not a prevalent means of communication between God and man. Few have experienced it. Only two such communications are found in the entire collection of revelations in the Doctrine and Covenants, although Joseph Smith received some visions not recorded therein. Few visions are found in the Book of Mormon, although the religious experiences of a thousand years are recorded. There are relatively few visions recorded in either the Old or New Testaments. Many great prophets received no visions at all, or at least recorded none, so that in the history of God's dealings with men it is not unusual for generations to pass without any outstanding manifestations of this type of revelation.

I do not pretend to understand the law by which some individuals draw aside the veil of eternity but I am certain that the law exists. I might add that in the light of recent developments in the fields of television and wireless photography visions seem reasonable to me.

I do not expect, however, that many visions will be given to men, even to the leaders of the Church, for God has decreed that man shall walk by faith and not by sight, to the end that he shall develop strength of character. I have never forgotten the recorded words of Christ to doubting Thomas: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29)

A second method of revelation is by the direct words of God or angels. The number of recorded instances wherein angels have appeared and delivered messages to prophets are too numerous and well-known to need specific illustration. Like visions, they have not been confined to any one particular age in man's history. Like visions, they have been most prevalent during the various periods of introduction, or restoration of the gospel, and have been rarely experienced during other periods. Relatively little revelation has come to man in this manner. In the book of Doctrine and Covenants, for example, only two revelations are of this type, namely, Sections 13 and 110.

A third method of revelation is communication with the Lord implemented by a mechanical device known among the ancient Hebrews as "Urim and Thummim," and among the Nephites as the "Interpreter." Joseph Smith received such a mechanical device with the Book of Mormon plates and used it to communicate with the heavens during the translation of that record, not alone as a means of securing the interpretation of difficult symbols and characters, but to obtain the mind and will of the Lord on sundry matters. Sections 14-19 in the Doctrine and Covenants are examples of this latter. But again, the use of Urim and Thummim is limited, and prophets of God often do not have such an aid to revelation.

A fourth method of revelation is generally termed "inspiration." I realize that the word "inspiration" is susceptible of many definitions, so I take the liberty of defining it, merely that I may be understood. As I use the term I mean that method of revelation by which God, through the Spirit of God, and through the Holy Ghost, stimulates the mind of man so that man discerns truth he did not before know, or arrives at conclusions he had not before reached. I want to read the words of the Prophet Joseph on this matter:

> "A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day, or soon; (i.e.) those things that were presented into your minds by the Spirit of God, will come to pass, and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Jesus Christ." [3]

The Prophet informs us that at times ideas came into his mind, with such force and distinctness that he knew they were of God. Ideas, which when written down presented a sequence of thoughts which could only have come from a divine source.

Parley P. Pratt, who was present when the Prophet received many such revelations, relates:

> "After we had joined in prayer in his translating room, he dictated in our presence the following revelation: (Doctrine and Covenants, Sec. 50.) Each sentence was uttered slowly and very distinctly, and with a pause between each sufficiently long for it to be recorded by

3. History of the Church, Vol. III, p. 381.

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any ordinary writer in longhand.

"This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back, in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings, or corrections. As he dictated them so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each." [4]

The bulk of the revelations in the Doctrine and Covenants were received in the above manner.

The fifth type of revelation is closely connected with the fourth. I am going to name it "spiritual confirmation," as it is the assurance of the Spirit to a man that the course he has deliberated upon is acceptable to the Lord, or that the conclusion he has reached in his search for truth is right. This is the most useful and prevalent of all forms of revelation. It does not destroy the free agency of man and yet prevents him being left in uncertainty.

In the Doctrine and Covenants, Sec. 58, we read:

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily, I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves, and inasmuch as men do good they shall in nowise lose their reward." [5]

I would like to emphasize the fact that God does not command, no, not even the heads of His Church, in all things. Most of the problems facing the leaders of this church are administrative problems which can be solved by righteous men who apply themselves or they may be exercising only their free agency. No problem, however, is too small, or no decision reached so unimportant but that, having exercised free agency, and having arrived at a plan, or reached a decision, man can pray unto God for His approval or disapproval, and if he is righteous he is entitled to receive it. If the Spirit confirms the matter in his heart, it then has to him all the force of a revelation.

In the ninth section of the Doctrine and Covenants we read these words concerning the power of God given to the translator of sacred records:

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me." [6]

This principle of revelation has never ceased in the Church. Let me give you a concrete example. In 1936 the Authorities of the Church inaugurated a Church Welfare Program. Although the Presidency pointed

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4. Parley P. Pratt, Autobiography, pp. 65-66.
5. Doctrine and Covenants, 58: 26-28
6. Ibid., 9:7-9.

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out that the Program was based upon revelations given in the early days of the Church, those revelations go only to the Spirit and not to the details of the present program. No new "Thus, saith the Lord" was declared. The details have been worked out by the deliberations of men in the exercise of their free agency. But there has been no lack of revelation. I have personally heard each of the First Presidency publicly announce, that having taken this matter in prayer to the Lord, he has received an inward assurance of the Spirit that the plan is acceptable to the Lord. This does not mean that the plan is as perfect as though God had dictated it; but it is in accordance to His will, and hence is His will, and has the force of revelation to this people.

I have taken time to enumerate the various ways by which God reveals His will to man because when they are understood it is not difficult to find evidence that revelation has been continuous in the Church.

I believe President Grant has testified that he has never had a vision, but that is the less prevalent form of revelation. Brigham Young, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith all had visions and the visions were related publicly by them. Some of the forms of revelation have not been very prevalent in the Church. But neither have they been very prevalent in any period of man's history.

The problems of the Church, however, have been met by inspired men. Missionaries have been inspired in many of their contacts. The Church has gone steadily onward, not merely holding on to that which the Prophet Joseph established, but broadening the program to meet the ever-changing needs. The growth and development of the auxilliary organizations, the development of the vast Church educational system, the growth of the missions, the growth of Temples and temple work, the wisdom of appointments, and the marvelous development of the Church Welfare Program attest to an inspired leadership. Christ continues to direct the Church because it is His Church. If His guidance should cease the Church would soon become the Church of men.

We must not forget that church leaders are men of free agency, placed by God upon the earth to exercise their own intelligence and to develop their own powers. God does not rob them of this development by dictating to them all that they do. To quote the late B. H. Roberts: "I think it a reasonable conclusion to say that constant, never varying inspiration is not a factor in the administration of the affairs even of the Church; not even good men, no, not though they be prophets or other high officials of the Church, are at all times, and in all things inspired of God. It is only occasionally and at need that God comes to their aid....Men are responsible for such blundering as may take place in the management of this Divine institution we call the Church of Christ....It is well nigh as dangerous to claim too much for the inspiration of God in the affairs of men as it is to claim too little. By the first, men are led into superstition, and into blasphemously accrediting their own imperfect actions, their blunders, and possibly even their sins to God; and by the second, they are apt to altogether eliminate the influence of God from human affairs; I pause in doubt which extreme would be the worse." [7]

You may ask, when are we to know things with certainty? How are we to know, when men act and speak under inspiration? I would like to say that we have the sure word of God on the fundamental principles by which we can obtain salvation. On other things it is not wise that we should

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7. B. H. Roberts, Defence of the Faith, Vol. I, pp. 525-527.

[illegible] itions only to the Spirit and not to the [illegible] of men. So now "Thus, saith the Lord" has [illegible] been heard, but by the deliberations of men in their presidency, but the presidency has been left [illegible]

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[illegible]

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reach finality -- it is the very doubt about the finality of things, the search for that which is always eluding our grasp, which is the stimuli of learning, and the basis of all education.

But by obedience we have obtained a right to the inspiration of the Holy Ghost, and if we are righteous, we may by the power of the Holy Ghost, by revelation, if you will, know the truth of all things; so that a righteous member of the Church need not be misled.

My meager investigation of the lives and actions of the leaders of this Church, and my acquaintance with some of our present leaders, has given rise to a conviction that our leaders are inspired when the occasions demand such inspiration. The testimony of B. H. Roberts on this matter has strengthened my own for many years. He says:

> "I have had the opportunity of consulting the private journals kept by...leading brethren of the Church, in which I have read utterances they never expected to see day light. Documents wherein they recorded the secret things of their hearts, and their convictions concerning the work of God. I gathered much comfort and have been strengthened in my own faith by finding these men perfectly honest in thought and word respecting the work of God. Their most private utterances were in perfect harmony with the things which they publicly proclaimed...and now in the presence of these facts I want to say...that God has spoken in this day in which we live." [8]

There is revelation to which the leaders of the Church are entitled by virtue of their offices and callings in the Priesthood. But all members of the Church are also entitled to revelation. In ancient times the apostle Paul declared, "No man can say that Jesus is the Lord but by the Holy Ghost." Joseph Smith has said that no one can know this truth without a personal revelation. But tens of thousands in the Church have this knowledge. The Holy Ghost has confirmed this truth in my heart, so that I am the recipient of revelation, and can speak with assurance on this matter. I do not need to speak of continual revelation to you who are assembled here. You yourselves are witnesses of the fact. I have heard most of you bear public testimony to the Divine Nature of Jesus Christ. This testimony you could not honestly give without revelation -- the spiritual confirmation of this truth in your hearts. Every man or woman in this Church who can honestly and sincerely testify that he knows God lives, and that Jesus is the Christ, is by the same breath testifying to the continuance of revelation in the Church.

The Priesthood of God confers the right of revelation upon all the members of the Church when they lay hands upon them for the gift of the Holy Ghost. Volumes could be written containing the testimonies of Church members as to the continual blessings which revelation brings.

Let us not confuse inspiration with vision, or spiritual confirmation with the direct visitation and instructions of angels. Revelation is by many ways and in many degrees.

Nor is revelation confined to the Church of Jesus Christ of Latter-day Saints, but God reveals His will to all the nations and peoples of the earth in the degree to which they can receive it. But this people has been raised up and prepared for revelation, and has been called to a work requiring it, and been given special rights to it so that we are indeed a blessed people.

In the 68th Section of the Doctrine and Covenants we read:

> "Behold, and lo, this is an ensample unto all those who are ordained unto this Priesthood, whose mission is appointed unto them to go forth;
>
> "And this is an ensample unto them, that they shall speak as they

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8. B.H.Roberts, Defence of the Faith, Vol. I, Pp 530-531.

are moved upon by the Holy Ghost.

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." [9]

I wish to close with these remarkable words of revelation found in the 76th Section of the same book of scripture:

"I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory.

"And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom....

"And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish and the understanding of the prudent shall come to naught.

"For by my Spirit will I enlighten them and by my power will I make known unto them the secrets of my will -- yea; even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." [10]

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9. Doctrine and Covenants, Sec. 68:2-4.
10. Ibid., Sec. 76:5-10.

[illegible]

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EVIDENCE OF DIVINE GUIDANCE

IN THE PRESERVATION OF THE SCRIPTURES

By Elijah M. Hicken

Address -- L.D.S. Department of Education Regional Convention
Pocatello, Idaho, October 25, 1941

Bruce Barton calls the Bible "The Book Nobody Knows." Perhaps he is right. Too many of us resemble a member of a christian church who once said to his pastor, with an air of pride, "I have been through the Bible five times this year." His Pastor looked at him, then queried: "How often has the Bible been through you?"

If men knew their Bible, knew the history of its making, it would no longer be necessary to seek for evidence of Divine guidance in the preservation of the Scriptures. To be assured that the Scriptures are a revelation from God man must come to know for himself that God, the great Designer, provided ways and means to protect the sacred literature which was the Bible in the making.

The Bible itself is the best witness of its divinity and gives evidence that God was mindful of its making as it grew from one little manuscript to the noted sixty-six books now known as Holy Writ.

Conspicuous in John Randolph's library was a family Bible. Surrounding it were many books, some for and others against its truthfulness, as an inspired revelation.

One day Mr. Randolph had a clergyman as his guest, and the Family Bible became a topic of conversation. The eccentric orator said, "I was raised by a pious mother (God bless her memory) who taught me the Christian religion in all its requirements. But, alas! I grew up an infidel -- if not an infidel complete -- yet a decided deist. But when I became a man, in this as well as in political and all other matters, I resolved to examine for myself, and never to pin my faith to any other man's sleeve. So I bought that Bible; I pored over it; I examined it carefully. I sought and procured those books for and against it; and when my labors were ended, I came to this irresistible conclusion -- The Bible is true. It would have been as easy for a mole to have written Sir Isaac Newton's treatise on Optics as for uninspired men to have written the Bible."

From the dawn of Bible literature, we can find no time when that literature was not held sacred as the word of God. The writers themselves often spoke of it as such. That which is in the Old Testament is ascribed to God 2,600 times. The prophets claim that their words were inspired by God 1,300 times and the writer of Psalms makes like claim 196 times. Such a statement can be found in the historic books 418 times; and if you care to look, you will find that in the first five books of the Bible, the claim that the scriptures are "words of God" is made 680 times.

Jesus repeatedly spoke of the Old Testament as the word of God. He said: "Have you not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac and of Jacob." (Matt.22:31-32)

The Bible really is a revelation of God, as God could and did make Himself known through His chosen instrument -- man.

The Bible reveals to us a wondrous story of God as it touches the lives

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of men, portraying them with all their faults and failings, revealing their nobility of character, and showing the beauty of their lives in a perfectly natural setting. We should think of the Bible as growing out of a long period of history through which God and man are joint partners. The Bible has acquired a sacredness which religious-minded folk revere. To them it is sacred because they accept it as holy scripture, the Word of God. Most of them are not blind in this acceptance, because they are aware that errors and untruths have crept into the Bible through the imperfections of men. Those who revere the Bible hold it sacred notwithstanding it came out of real life and was born out of actual history.

J. Patterson Smyth, in "The Bible in the Making," has written:

> "So far as we can judge, God's providence worked on natural lines. Evidently it is a true history in the main, but we have no right to assume that they were miraculously guarded from any inaccuracies of figure or fact in all these ancient sources; therefore, we cannot claim infallibility for every detail." (Page 28)

From the makers of the Bible, who were God's chosen people, came most of the social, legal, cultural, moral and religious heritage which we today enjoy. Indeed the Bible has long been spoken of as "The Corner Stone of Civilization." England owes her national ideals to it. America reveres it because from it came the inspiration which moulded the thought of the founders of our government. Theodore Roosevelt once said, "Every thinking man realizes what many forget, that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally, I do not mean figuratively, I mean literally -- impossible for us to figure to ourselves, what that life would be if these teachings were removed. Almost every man who has by his life added to the sum of human achievement, of which the race is proud, of which our people are proud, almost every such man has based his life work largely upon the teachings of the Bible."

The God of Abraham, Isaac and Jacob, even Jesus Christ claims the Bible to be a revelation from God. In reproving the Jews he told them to,

> "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me; for had ye believed Moses, ye would have believed me: for he wrote of me." (John 5:39-46)

God did find a way to reveal himself to man and that way was through his servants the prophets, who wrote when moved upon by the spirit of God. By them God revealed spiritual truths to man. These prophets were the saviors of the Old Testament. They were the natural and historical forerunners of Jesus. Had there been no prophets to prepare the people of Israel for the coming of Jesus it is very likely that there would have been no New Testament. Without a school master to prepare them for his coming and the work of his ministry, Jesus would have been to all of them, as He was to many -- just an imposter, a usurper of authority.

Think of a book whose literary productivity spans thirteen centuries of time, still making sense today. Consider its message, applicable for all time and to all men. Picture its thirty or more authors writing over intervals during that long period of time. See them penning their inspired words in the land of Sinai or farr off Babylon, in the land of Palestine, or in the great city of Rome. Then bring their writings together in one volume and have that volume make sense from beginning to end. Surely you will be led to say: A marvelous book, a book with an unimpeachable testimony -- a great miracle!

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of a long period of history through which God and man are joint partners. The Bible has acquired a sacredness which religious-minded folk revere. To them it is sacred because they accept it as holy scripture, the Word of God. Most of them are not blind in this acceptance, because they are aware that errors and untruths have crept into the Bible through the imperfections of men. Those who revere the Bible hold it sacred notwithstanding it came out of real life and was born out of actual history.

J. Patterson Smyth, in "The Bible in the making," has written:

"So far as we can judge, God's providence worked on natural lines. Evidently it is a true history in the main, but we have no right to assume that they were miraculously guarded from any inaccuracies of figure or fact in all these ancient sources; therefore, we cannot claim infallibility for every detail." (Page 28)

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Imagine, if you can, how little of the present Bible would have been preserved if someone had not discovered how to make writing in such a way that it could pass from one to another. Note the progress of the written message and therein you may see the hand of a great Designer bringing to pass an eternal design. Fortunate, nay providential, indeed, was the invention of the printing press. Without this device how could the 66 books of the Bible, made up in the old fashioned roll, or ancient book, and written by the slow hand of copyists ever have become the "Worlds Best Seller?" How could each individual have ever gained access to the Bible?

Truly God provided this method of preserving sacred literature that men might have a witness that He lives and cares for man.

Having a message and a means, there must be an urge to make that message available to man. That urge came to men whom God raised up for that purpose. Jerome called that message the Divine Library. Wycliffe saw in that body of sacred literature a message for all time and for all men. When he learned that it was being perverted or hidden from the world he proceeded to translate the scriptures into the English tongue, making it, as one of the Chroniclers angrily complains, "common and more open to laymen and to women than it was wont to be to clerks well learned and of good understanding, so that the pearl of the gospel is trodden under the foot of swine." For his service to humanity and the progress of religious freedom he was the object of religious persecution and intolerance. Only an immature death before his enemies could strike saved him from martyrdom, so bitter was the opposition against Wycliffe's Bible.

But Wycliffe had accomplished a God-given deed for the seed that had been sown brought a harvest from the beginning. Many others began to feel and see as he had felt. They too made translations and labored to make the message of the scriptures available to the public.

Young William Tyndale, while a student at Cambridge, read the New Testament in the Greek language, as compiled by the great scholar, Erasmus. He read it again and again. He was charmed by its beauty and spirit. It took hold of him very much as it was about to seize upon the stout heart of Martin Luther. Like Wycliffe he felt that the scriptures should be widely circulated. When he urged the matter on the priests one of them said, "we had better be without God's laws than the Pope's." Tyndale was indignant and defied the Pope and all his laws, saying, "If God spare me I will one day make the boy that drives the plough in England to know more of scripture than the Pope does." These were prophetic words, inspired by a true and living God. Did not John say, "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name?" (John 20:31)

Tyndale followed his cherished hope but was driven from England by his enemies. Through divers ways, his English translation of Erasmus' Greek New Testament found its way to England and there proved to be the inspiration that brought men to a more rational comprehension of God.

Luther and many other Reformers followed, all inspired with the one thought, -- God intended this treasure house of truth to be possessed by the people. Driven by that impulse, each plunged into the task with fervor, believing that God stood by, ready to aid and promote his adventure. It was God's message and He willed that the world should have it. To those who read the pages of Sacred Writ, there may come a realizatione that there has been a Divine purpose in the preservation of those sacred writings: Namely, to reveal to man that God is and that Jesus is the Christ, the Son of the true and living God.

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EVIDENCES OF THE DIVINE IN THE LIFE OF ABRAHAM, THE FATHER OF ISRAEL

By Brandt D. Jorgensen

Address -- L.D.S. Department of Education, Regional Convention, Ephraim, Utah, November 1, 1941

In the land of Chaldea, where the mighty rivers, the Tigris and the Euphrates, mingle their waters, lived a man whose name was Abraham.

Into the home of his father, Terah, had come strange customs, unfamiliar practices of worship, introduced to the inhabitants of the land by Pharaoh of Egypt, who held the land under subjection and who had brought with his conquering armies his priests and their manner of worshipping.

These methods were brutal as they were weird to the eyes of Abraham. The people were expected to give obeisance to the God of Pharaoh and the Sun God Shagreel. Those who would not submit to these inhuman practices, of giving their children as sacrifices on the alters of these dumb idols of wood and stone, were forced to the alters and their own lives taken as an offering of appeasment to the Gods.

It was against these evils that Abraham raised his voice, not being willing to adhere, as his kinsfolk had, to these strange rites. But his father's people disregarded his pleadings, turning their hearts to the sacrifices of the heathens.

During a day of sacrificing to the God of Pharaoh, in which the lives of men, women, and children had been offered to these strange gods, three young virgins, who would not submit to the rituals, were taken to the alter and sacrificed. Abraham, who had been watching these brutal orgies, was pointed out to the chief priest as one who was adverse to the worship of the God of Pharaoh. The priests were ordered to overpower Abraham and drag him to the alter to be offered in a like manner as the virgins had been slain.

In the moment that the priests lifted their hands to take Abraham's life he lifted his voice to the Lord God. And in his own words of the experience that followed Abraham says:

> "And the Lord hearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands; and his voice was unto me: Abrhaman, Abraham, behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kinsfolk, into a strange land which thou knowest not of; and this because they have turned their hearts away from me...Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy Father, and my power shall be over thee. As it was with Noah so shall it be with thee; but through thy ministry my name shall be known in the earth forever, for I am thy God...Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against my life.
>
> "Now the Lord God cause the famine to wax sore in the land of Ur, insomuch that Haran, my brother died; ... the Lord had said unto me: Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. Therefore I

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left the land of Ur, of Chaldees, to go to the land of Canaan, and I took Lot, my brother's son, and his wife, and Sarai my wife; and also my father followed after me, unto the land which we denominated Haran....and my father tarried in Haran and turned again unto his idolatry. But I Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice." (Abraham 1:2)

The story of Abraham is continued in Genesis, Chapter 12. It is also briefly told by Stephen before the Council of Synagogues as recorded in Acts 7:4-15:

"Then came he (Abraham) out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

"And he gave him none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

"And God spake on this wise, that his seed should sojourn in a strange land and that they should bring them into bondage, and entreat them evil four hundred years.

"And the nation to whom they shall be in bondage will I judge, saith God: and after that shall they come forth, and serve me in this palce.

"And He gave him (Abraham) the covenent of circumcision; and so Abraham begat Isaac and circumcised him on the eighth day, and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

"And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

"Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our Fathers found no sustenance.

"But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time, Joseph was made known to his brethren: and Joseph's kindred was made known unto Pharaoh.

"Then sent Joseph, and called his Father Jacob unto him, and all his kindred threescore and fifteen souls.

"So Jacob went down into Egypt and died, he and our fathers."

The Divine Promise

"To interpret and appreciate the early biblical stories," Kent says, "it is important to adopt the point of view of the prophetic narrators. All details, the method of revelation, the size of Abraham's family, the nature of his journey and the age in which he lived -- are omitted, and our attention is fixed only on the essential facts. To the Patriarch came the divine call to break those bonds of land and kindred which are especially strong in the East, and to seek a new home and destiny in the great western world. With the call went the promise that he should become the father of a great nation and that the divine blessing would attend him, so that he and his descendents would enjoy reknown and the most signal evidences of Jehovah's favor... Even as the first part of this brief story illustrates the fact that Abraham's eyes were fixed only on Jehovah

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and the future of his race, so the latter part emphasizes his fine disregard for things material... With the spirit of the true prophet, Abraham leaves behind all that men usually cherish most and sets out on his long journey. In Canaan also he disregards his personal interests and is intent only on knowing and doing the will of God -- he is supremely worthy to be the father of a prophetic nation. Blessed was the race that had such a character held up thus prominently before it." [1]

This eminent influence was felt in all the generations from Abraham's time to the advent of Jesus. For during His ministry, "we be Abraham's seed," [2] and "Abraham is our Father," [3] were boastful expressions of designing Pharisees.

Geographically, the new land into which Abraham moved, was unique. It was the causeway of many tribes and nations. Herein were to be found new peoples interfusing their customs and ideas. Pointing out the new difficulties that Abraham would have to face, Kent says, "A prophet nation was demanded to separate the true gold from the dross superstition; to conserve that which was vital and eternal in the older Semitic religions and to become the agent of a new and far higher revelation." [4]

The stories of Abraham and his progeny, as they inhabit the new western world, are of profound interest. They voice the hopes and ideals of the Hebrew race, as promised Abraham by the Lord, Jehovah. Teeming populations, great prosperity and enduring protection are embodied in the divine assurance.

In Genesis, Chapter 14, the capture of Lot and his return to his people, through the efforts of Abraham, depict Abraham's chivalrous nature, "as generous as he is brave and energetic, the embodiment of the noblest ideals of faith and character, the real father of the faithful." [5]

Institutions which preceded Moses had their creation through Abraham or his descendents. The story of Lot and his choice of the land, when trouble arose between the herdsman of Lot and Abraham, illustrates concretely a universal truth which later found expression as "Blessed are the peacemakers, for they shall be called the children of God," and "Blessed are the meek, for they shall inherit the earth."

Again the account of Abraham's hospitality is one of the most realistic in oriental literature -- the hot motionless air of the desert noontide, Abraham seated at his tentdoor seeing the approach of three visitors, his zealous entertainment of them, making them feel that it was his pleasure to receive them, preparing with dispatch for their needs, serving and attending them personally, in the shade of the oaks.

This concept of unselfish service as herein displayed found its interpretation and re-emphasis in the life of Jesus as expressed in the words of Matthew, "whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man comes not to be ministered unto, but to minister, and to give his life a reason for many." [6] And, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." [7]

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1. Kent, C.F. Heroes and Crises of Early Hebrew History, Scribners, N.Y. 1908 pp. 77-79.
2. John 8:33.
3. John 8:39.
4. Kent, Opp. Cit. P. 82-83.
5. Ibid., P. 75.
6. Matt. 20:26-28.
7. Matt. 25:21.

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5. Ibid., P. 75.
6. [illegible]
7. Matt. 25:21.

As the guests depart, a blessing is assured to the faithful and aged patriarch and his wife that within the year they should have a son. Also the true mission of the three visitors is revealed. The city where Lot and his kindred dwelt was to be destroyed. Here again the prophet discloses his greatness, to plead with Jehovah for the lives of "his selfish, luxury loving kinsman and the shameless and corrupt Canaanites." [8]

The trial of Abraham's faith came in connection with the sacrifice of his son. As recorded in Genesis, "God did tempt Abraham, saying, take now thy son, Thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." [9] "To fully appreciate Abraham's devotion to Jehovah it must be remembered that the patriarch's strongest hopes and ambitions could be realized only through his son Isaac." [10] To Abraham it was a vivid and realistic occasion. Years before in the land of Chaldea, he had faced a similar ordeal, his body being bound and ready for the ritual knife. Now the lad that he loved, unsuspecting and innocent of the true object of their mission, was made ready for the sacrifice. "The aged patriarch met unflinchingly this supreme test of his faith and obedience... The lad's innocent questions only added to the patriarch's agony, but his faith in God never failed him. With calm assurance he performed each painful detail." [11]

"And Isaac spake unto Abraham his father, and said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering." [12] His faithful petition was not unavailing, for an angel of the Lord called him and said "lay not thine hand upon the lad, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." [13] And Abraham offered a ram for the sacrifice.

Here was a man who was patterned after God's own heart. "Though he were a Son, yet learned he obedience by the things which he suffered." [14] "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [15] "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth." [16] These were the sayings of Jesus, the Jehovah, of the Old Testament, who found in Abraham a prototype of Himself, one who knew no limitations of faith in God, willing and ready if needs be to march with his life to the alter. No claim too great and no labour too exacting, "His victories were victories over self, and his conquests were conquests of divine favor. By absolute obedience and trust he wins back, even in the midst of crowded, warring Canaan, that intimate relation with God and that divine favor" [17] which were lost in the Beginning.

"With his eyes fixed solely on God and intent only in the future of the race," [18] Abraham has fathered a race of men, the likes of which the world has never known. "As a light that shineth in darkness," so has the heritage of Isaac, Jacob, and Joseph illuminated the souls of men.

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8. Kent, Opp. Cit., page 90.
9. Genesis 22:1-3.
10. Kent, Opp. Cit., page 93.
11. Opp. Cit., page 93.
12. Genesis 22:7-8.
13. Ibid, 12.
14. Heb. 5:8.
15. John 3:16.
16. John 5:19,20.
17. Kent, Opp. Cit., page 94.
18. Ibid, page 94.

"Israel's glory consists not in what it achieved as a nation, but in the ideals it gave the world." [19] Its religion made the children of Abraham a peculiar people and has raised up such a host of great leaders as has never appeared among any other people. We see in these leaders spiritual geniuses and statesmen who were inspired to interpret to man Gods laws of the Universe. Their writings have become treasures of knowledge. It is difficult to overestimate the force and influence these Hebrew peoples, past and present, are having on our own generation.

"We owe to this small corner, (Palestine) a larger debt than perhaps we imagine. First of all comes the Hebrew religion, which has been one of the greatest moral forces in history. By-products of that religion are the Old Testament with its wealth of spiritual teaching and inspiration, and Christianity with its New Testament." [20] We must not, however, forget that Jesus Christ was born in this chosen lineage. Under the stimulus of the virtues as recorded in the Old Testament and the New, the world has received meritorious help. From the early Hebrew prophets has come the insight for freedom and brotherhood, as well as the urge to seek for the eternal source for all life, wisdom and goodness, the Creator of the "Heavens and the earth and all things that in them are."

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19. Bailey, A. E.; Kent, C. F. Scribners, N. Y. 1935 page 354.
20. Ibid, pages 11-14.

EVIDENCES OF THE DIVINE IN THE WORKS OF MOSES AND IN THE TEN COMMANDMENTS

By Ralph B. Keeler

Address -- L.D.S. Department of Education, Regional Convention, Provo, Utah, November 8, 1941.

In reading the account setting forth the life and works of Moses one can hardly escape the inevitable conclusion that God was at the helm in leading Israel. The Divine speaks out through him in majesty and power, and the words of God come to mind: "I have a work for thee, Moses, my son;...for thou shalt deliver my people from bondage, even Israel my chosen."[1]

The Lord was mindful of Moses even in his infancy. It was no mere accident that he was placed in a water-proofed crib where he would be found by the Pharaoh's daughter and thus escape the Egyptian sword. God was interested in the protection of the life of this future prophet and where better could he be cared for than in the household of the Pharaoh -- with his own mother as nurse-maid -- at a time when the murderous edict against children was being ruthlessly executed?

And this Moses must be schooled and trained for his great mission ahead. In all Egypt no better place was afforded than the royal court where he could be trained as a soldier, a champion on the battlefield, and a leader of men. Then too, he could achieve the culture and learning of his adopted people.

So for forty years Moses was given the protection of the royal family, and was schooled in knowledge and skills which were to be used in God's own time and in God's own way.

Had Moses remained in Egypt he would likely have become completely Egyptianized, but this was not his destiny. The experience of Midian awaited him. Literally forced out of Egypt, to preserve his own life, he found refuge with the Midian priest, Jethro. Then it was that he became a shepherd on the plains and desert of Midian; and became acquainted with the terrane of Sinai and the surrounding country. In the solitude of the desert he had time to meditate upon the burdens of his people, "to enlarge his religious views and (to become) transformed from a man of the world to a man of God."[2] It was here that God spoke to him out of the burning bush and commanded him to go unto Pharaoh and bring forth Israel out of Egypt.

And what a training he had received for the task! Moses had now gained a maturity of confidence which made it possible for him to fearlessly declare to Pharaoh, "Thus saith the Lord, let my people go." But it took more than this one declaration to convince Pharaoh to release a nation of slaves, and Moses was prepared to give him more convincing testimony of Jehovah's command. It is not improbable that Moses now drew upon his intimate understanding of Egyptian ways, thought patterns, superstitions, and religious ideas -- which he had learned in the royal household -- to convince the stubborn Monarch; and finally to draw upon his newly found

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1. Moses 1:6, 26.
2. Dalby, Ezra C. Land and Leaders of Israel. Page 83.

EVIDENCES OF THE DIVINE IN THE WORKS OF MOSES AND IN THE TEN COMMANDMENTS

Provo, Utah, November 8, 1941.

In reading the account setting forth the life and works of Moses one can hardly escape the inevitable conclusion that God was at the helm in leading Israel. The Divine speaks out through him in majesty and power, and the words of God come to mind: "I have a work for thee, Moses, my [illegible]

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miraculous powers with which he had been endowed, and commanded to use, if Pharaoh would not believe him, nor harken unto his voice.

No less a task was the convincing of his own people that he had been "raised up" to deliver them from bondage and establish them in the promised land of their fathers. VanLoon points out that, "Slavery is a bad thing for the souls of men. It makes them cowards. They (the Israelites) had a hard life in Egypt. But they were certain of three meals each day. It was no doubt very pleasant to talk about a glorious and free existence in a new country. But the promised land lay many miles away and just then it was in the hands of hostile heathen. There would be fighting and months of wandering through the hot sands of Sinai, and in the end, the success of the expedition was very doubtful....They listened. They mumbled to themselves and refused to budge. The years of bondage had broken their faith. They doubted the power of their ancient God. They were willing to be slaves." [3]

This was Israel as Moses faced them. His powers to convince a stubborn and broken people were taxed to the limit. But God had prepared him. Had he not been trained in Egypt to lead men? And in Midian had he not been given power from on high?

This was only a rehearsal of the divine power with which Moses was endowed. His powers of leadership were shown at the Red Sea when his people complained, "Because there were no graves in Egypt hast thou taken us away to die in the wilderness?" But in the majesty of his greatness Moses declared, "Fear ye not, stand still, and see the salvation of the Lord, which he shall shew you today....The Lord shall fight for you...and (then) Moses stretched out his hand over the sea; and the children of Israel went (across) the sea upon dry ground."

In the wilderness hostile foes were met, but again Moses was prepared. In Egypt he had been trained as a soldier, and a leader of armies. He was a skilled fighter in his own right. No doubt he trained his own generals to do battle in Israel's cause.

As Moses lead Israel toward Sinai they were a people without a nation. They knew no leadership except the lash of the task-master; they knew no law except the law of force. The name of God was no longer sacred to them for they had almost forgotten Jehovah and knew best the material gods of Egypt. The sabbath day was just another day of work; the immorality of Egypt had fixed its dripping fangs into their own lives; the law of force had driven them to lie and steal and kill and bear false witness to ease their own unhappy lot; and in their poverty they coveted that which others had. But in the wilderness there were no masters, nor force. Israel was free -- free to fall into complete discord and decadence, or free to become "a light unto the world."

What a task for Moses! Israel was his to mold into a nation -- and he rose equal to the challenge. On Sinai, through God, he wrote on tablets of stone a constitution for his people, and what a constitution it was -- "a code of behavior for a great people -- a civil law to which all citizens were to be held accountable each day in the week." [4] By it, says Henderson, Israel was to "give full allegiance to God, and must not engage in the artificiality of image or counterfeit worship, or take the Lord's name in vain; (they) must honor father and mother and must not kill, commit adultery, steal, bear false witness or covet things which others may have." [5] And then speaking of the inspired genius of Moses in bring-

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3. VanLoon, Hendrick Willem The Story of the Bible, Garden City Publishing Co. Pp. 77,78.
4. Henderson, W.W. The Ten Commandments Page 165.
5. Ibid. Page 16.

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3. [illegible]

ing forth such a document he continues:

"(Moses) must have been a genius for human understanding.

"Must have had knowledge of the combined experiences of many nations for many centuries.

"Must have been impelled by the force of the sheer necessity of a great people."

And most important of all, "Must have enjoyed the inspiration of Almighty God in the task (of producing the Ten Commandments." [6]

Careful consideration of the Ten Commandments leads to a three-fold conclusion:

1. They <u>were</u> <u>not</u> just a set of rules laid down by the Lord as something merely to please Him.

2. They <u>were</u> Divine commands, to do certain things, intended to regulate certain behavior in the lives of Israel, because to do so would result in their own good.

3. Through rendering good to Israel they would effect the lives of all mankind; for God gave the promise to Abraham, "in thy seed shall all the nations of the earth be blessed."

So ancient Israel benefited, became a strong and mighty people, and enjoyed the blessings of Almighty God, continuing to do so as long as they followed the inspired teachings of their leader.

But not alone did ancient Israel benefit, for from that time until our own generation after generation has risen to undreamed heights under the banner of Israel's code, and the Ten Commandments have become almost universally accepted in civilized nations as the basis for civil law. On this point Elder Stephen L. Richards comments, "There is scarcely a code of statutes adopted in civilized nations which does not incorporate in substantially every detail the Ten Commandments....They are part of the organic laws of the most civilized of all commonwealths of the world. They have come to be regarded by thoughtful people as the very basis of the security of civilization." [7]

But what of modern Israel? Did God speak to Moses that we too might harken and benefit? The answer is emphatically, yes! Until we rid our conduct of the last vestige of human weakness the voice of Sinai cries out aloud unto us, "Because human weakness is the very thing the Decalogue aims at." [8] And herein lies the challenge to the teachers of Zion's youth.

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6. Henderson, W. W. <u>The Ten Commandments</u> Page 22
7. Richards, Stephen L., Deseret News, Sept. 17, 1932.
8. Henderson, W. W. <u>The Ten Commandments</u> Page 16.

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EVIDENCE OF THE DIVINE IN THE HISTORY OF THE HEBREW PROPHETS

By Eugene D. Bryson

Address -- L.D.S. Department of Education, Regional Convention
Provo, Utah, November 8, 1941

History is replete with instances where she repeats herself. The ebb and flow of king and empire weave themselves into a tapestry of ever recurring design so that the story of one great power, its rise and fall, might well be that of any other, its successor, perhaps, if the elements of place and name and time were substituted. This multiplicity of similar events and characters is so common that we are led to believe that nothing is truly unique. And yet there have been characters that history rarely duplicates. They move majesticly through the Hebrew chroncile for nearly 500 years, with great dignity and power. Solitary figures, whose courage and independence and faith, set them apart as they championed the cause of right with a tenacity that was superhuman, working righteous michief with the plans of priest and king in an effort to establish the will of God among their fellowmen. The advent of the prophet into Hebrew history lifted the religion of that people gradually and steadily to magnificent heights, and their disappearance from the Hebrew scheme of life betokened the approach of a long, dark, and bewildering, spiritual night, a spiritual degeneracy from which that people never fully recovered.

These great characters with their teachings of such clarity and foresight stand out as beacons, whose light was so brilliant that it blinded the people they sought so vainly to assist. With all their soul they sought to lead their people to greater purpose and deeper intelligence in their efforts to find and worship God. Their individual personality was always submerged in their task of bringing people closer to God, but invariably their worth was apparent only to those who followed. Because they beat against the stubbornness of established notion and custom, they were despized by the ones whose urgent need caused them to be so unendingly persistent. They were magnificent nonconformists who dared to be different for a righteous purpose. They passed from the Hebrew stage without their people being fully aware of what had been lost, but as we look at their contribution now it becomes clear that the loss of their brilliant and inspired leadership is more to be lamented by the Jews than the loss of their temple and their national independence. It is a tragic picture to behold the spiritual darkness into which this people slipped once the Hebrew prophets had made their final exit. Where they had once trod the bright wide road of vital inspiring worship, they now stumbled along a cramped lane of dead and irksome duty, hedged in on every side by ritual and rule. This people who had always lead the world in the search for God, who had always reached out for a more glorious future, now clutched frantically at the past in an effort to preserve the vitality of worship that these eternal truths had given them. The attempt was not successful. Ritual was an unnourishing food that shriveled the soul, and the rule that was imposed in place of the vital urge to seek and worship God, stifled the independence and freedom that is necessary in order that a soul might swing itself to the heights of prophetic foresight where it might swing an inspired rhapsody.

And so the prophets teach us our first great lesson. The worship of God is the most intelligent process of which man is capable, calling forth the best that is within him. If God is worshiped in this manner, man will

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Those great characters with their teachings of such clarity and foresight stand out as beacons, whose light was so brilliant that it blinded the people they sought so vainly to assist. With all their soul they sought to lead their people in greater purpose and deeper spiritualism in their efforts to find and worship God. Their individual personality was always preserved in their case of invaluable place in God, and their morality their with quality, only to shape our fellows. Because they had against the misbehavior of materialistic social and moral, also their support by the same degree they caused them to be ill understood by their fellows. They were misunderstood, misjudged, and hated to be different. They were misjudged, misunderstood, misjudged, and hated to be different. This place from the Hebrew nation their for a religious prophets.

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And so the prophets leave us an great great legacy. The worship of God is the most intelligent process of human mind is unknown, holding fast that man has in mind view. If God is worshiped in this manner, man will

receive his greatest joy and his deepest satisfaction. If God is approached in any other manner, man's prayer turns to ashes upon his lips.

The genius of the Hebrew prophet is not to be found in single instance nor in isolated character. The magnitude of these great champions is not apparent until one sees the work they did together. They build a leader on which one might rise, rung by rung, nearer to the majest of God. It is a ladder on which each step is the individual message extolled by one of these great beacons, beacons whose light comes clearly to us now across the centuries. These messages are more than the mere utterances of men. They spring from the anguish of a soul keenly in tune with God, a soul so delicately strung that it catches much that most men miss, yet strong enough to retain the harmony of the message it hears despite the fate prepared for it at the hands of the people it trys to serve. It was a soul so keenly tuned that gave Nathan the courage to denounce the King of Israel for his infamous sin, and caused Elijah to lift his hands in prayer before the priests of Baal and say, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel and that I am thy servant."

It was the irrepressable nature of the message within his soul that drove Amos from his herds at Tekoa to the groves at Bethel, where he made his dramatic appearance before the corrupt and debauched priesthood, lead him to flay and castigate their practices, and caused him to plead with the people to abandon the way of life that was leading so swiftly and surely to their ruin. But he was too bright a light. They would not follow. Judgment was still purchased for silver and the appearance of righteousness was measured by the weight of gold. But still the message sang loudly within him and still he continued to warn them that the God they insisted on mocking was a just and righteous God, who would not be mocked. Unsuccessful, Amos finally went back to his herds at Tekoa, and the people he tried to warn, went on to their doom and oblivion, heedless of the values in the plea of this rough herdsman from the hills. "Let judgment roll down like the waters and righteousness like a mighty stream."

And so we step upon the rung which Amos placed upon the ladder. But if all the rungs of the ladder were like the one that Amos put there, God would remain stern and unrelenting and man would only be chastised without being lifted up. So reasoned Hosea, whose soul cried out, that although God was just and righteous, as Amos had said, he was also capable of love. He seems to tell us that more important than the act of a person, is the motive deep within his soul, that moves him to that act. Good strives with evil there, not in the act itself, In many evil acts, righteousness lost the struggle by only a narrow margin, and it is the love of God that gives man the strength within his heart to win his motives from evil and direct them towards the good. There is no man so bad but what there is enough good for God to love, and no man so good but what he needs the love of God to bolster him. It is a note of sweet sublimity that Hosea sings. For the first time, man is taught that the greatness of love is not what is won, but is rather what one has the strength to give. Love may or may not be the remedy for evil, but certainly it is a remedy for him who loves.

And so to the stern and rigid message of Amos is added the hopeful strain of Hosea's teaching. Telling us to love while we endeavor to be just and righteous. This is the greatness of the prophets. Each, in his teaching, builds and compliments the other until each teakes strength from all the rest. Thus are all men taught and the wisdom of the teachings is ever fresh, speaking to the rich and the poor, to the humble and the wise,

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to the great and the small. Men have been taught from the prophets since the day of their utterances and they will continue to be taught as long as man reaches out for God.

In the world in which we find ourselves, where everything seems so hopelessly confused and muddled, we could well listen to the eloquent Micah:

> "He hath showed thee, O man, what is good;
> And what doth the Lord require of thee,
> But to do justly, and to love mercy,
> And to walk humbly with thy God."

DIVINITY OF THE WISDOM LITERATURE

By Joseph F. Catmull

Address -- L.D.S. Department of Education, Regional Convention, Pocatello, Idaho, October 25, 1941

An experienced speaker once made this remark: "If I am assigned a seven or eight minute talk I'd like more than a week to prepare. If I'm to talk a half hour a week is enough. If I can have more than an hour I can start any time." Since starting to prepare this little assignment on the evidence of divinity in the Wisdom Literature, I have learned more definitely the reason behind his statement.

Leaving to the priests the teaching of the temple ritual and to the prophets the preaching of the moral conduct, the so-called "wise men" or sages of the Hebrew nation devoted their attention to every day morals and common sense philosophy. The results of their study they put for the most part into the crisp, epigrammatic sayings of Proverbs, the rather doleful collection of discourses in Ecclesiastes, and Job, whose author is more the dramatist than the philosopher, though either ranking would place it with the world's greatest. Psalms is not properly classed with the Wisdom Literature, but we can reach over the bounds and find sprinkled throughout their lyrics jewels of philosophy. This wisdom didn't originate spontaneously with the authors. It constitutes rather the true and tested patterns of action and belief sifted out the soul-stirring, and sometimes tragic experiences of the race from generation to generation. Their universality of application attests this, and they stand out like white banners placed on a dark horizon, guiding the way for those coming after. Their inherent greatness alone speaks for their divinity.

There is a question over which men have puzzled for many hundreds of years. It is the question, "Why do good people suffer?" This is the question that a Hebrew poet tried to answer for us in the book of Job. To prove Job, God permits terrible tragedies to befall him, and he is tormented with a ghastly incurable disease, until, accused and shunned by his friends, he is driven to anguished perplexity regarding God's justice. Finally, in the majestic voice of a whirlwind the Almighty Himself speaks to Job, reviewing the marvels of creation until Job confesses that his faith was nearly unseated by ignorance. God then restores him to wealth and happiness.

What the author of Job emphasizes is that God's ways are beyond all human comprehension. It is presumptuous to suppose that man is, or ought to be, able to explain them. Thus, the poet shows how the heart may find peace, though neither tradition, nor speculation can answer the questions of the intellect. Job had a personal experience of the reality of God, and that alone was enough, as it should be, for all who can not fathom the riddles of life. The book is one of the unchallenged masterpieces of universal literature. It is said no literary critic of any race or age could fail to include this among the six greates works of literature.

The modern science of psychology undertakes the study man by analysis, observation, and controlled experimental determinations. Long before such studies were thought of, the Hebrew philosophers were studying the men and women who lived around them, or figured in their glorious days of old. In thus "holding the mirror up to nature" the authors of Proverbs have shown how well they could recognize and describe prevailing traits and forms of human character. With rare insight, they have touched off the character-

DIVINITY OF THE WISDOM LITERATURE

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The modern science of psychology undertakes the study man by analysis, [illegible]

istics of each type in turn, now in vivid simile, now with earnest word of exhortation, and again with stinging satire. No man with a failing need read far until he finds words that begin to prick from the inside. The hypocrite, the fool, the tale-bearer, the flatterer, the proud, the generous, the contentious, the corrupt, the merciful, the humble, the boaster, the liar -- all are revealed.

In its present form, the book represents the last stage of a long process of refining. International characteristics suggest that likely some of it was borrowed and adjusted to make an instrument of instruction for successive generations, even to the present. The sages agree with the prophets that the external act has no value without an inner reality. When revenge is forbidden, and kind treatment of enemies is enjoined the standard approaches closely to that of the New Testament. It has annonymously been said, "Proverbs is made of jeweled words, which on the stretched forefinger of time, sparkle forever."

"Whoso boasteth himself of a gift falsely
Is like clouds and wind without rain.

"Where no wood is, there the fire goeth out.
So where there is no talebearer, the strife ceaseth.

"The lip of truth shall be established forever,
But a lying tongue is but for a moment."

Ecclesiastes is in some respects the most curious book in the Bible. Like Proverbs, it is put together without much order. This question arises in the reader's mind, "What does the author try to teach?" The book seems to take a very dark view of life. It almost seems as though the author thought that nothing was worth living for. Over and over he says that all is vanity; that is, emptiness, nothingness. It seems, superficially, that the book is only gloomy, dark and hopeless, but one can, with more effort, find another strain in the book. It is good for man to enjoy his labors -- this is the gift of God. Let a man eat and drink and enjoy his labor -- this is his portion. Such thoughts as these occur again and again. One begins to see that all is not darkness. On the contrary, as far as it goes, there is a very excellent way of living put forward in the book. The author's question is, "What are the wages of life? What ought one to think of, as making life worth living?" The answer is, "the work of life itself, with its ordinary pleasures, are the wages." The book does not express all the truth. It does not sum up the whole of life. There is little, if anything, said about the pleasures that come from the unselfish life. The life the author describes is all getting, getting, getting; and never giving, which certainly could never be a very happy one. Vanity of vanities is its very proper conclusion. This picture of life is too narrow. It needs the enrichments which Christ since gave in the New Testament ideals of the life of unselfish love.

Although Psalms, if at all, leans but lightly toward the Wisdom Literature, the temptation to include it is strong because of its high level of lyric beauty. Here are the voices of poets to whom Palestine was the most beautiful of lands. They never tired of singing its praise in their adoration of the God who made it so lovely. They found God in the storm; they saw His hand in the fields and streams and the far-stretching sea. The velvet floor of heaven was a never-ending wonder, and they sang Him their thanks. But their lot was not all that of ecstacy. We hear, too, the low wail of the captive, as he gives a lingering look at his beloved Palestine. There is the rhythmic throb of broken hearts pulsing their grief for lost

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ones. These songs were the common vehicle of the religious life. They are the voices of simple lives as well as the great. All shakes of experience are portrayed in this collection. In reading them through you can see homes where bitter sorrow has fallen; you can hear the low tones of mothers hushing their children with a song of quiet trust in God; or find saints bowed over baffling problems of seeming mistake on the part of Providence. Psalms like these come to us not only with the emotions of their first singers, but laden as well with the gladness and sorrow of all the generations of the light-hearted or weary travelers along the roadway of the years.

One does not wonder that Psalms 51 and 32 have become the world's confessional; nor that Luther made Psalm 46 his own, and composed upon its lines the battle hymn of the Reformation; nor that Cromwell taught his troups to charge to the strains of Psalm 68, "Let God arise, and let His enemies be scattered." Today, as then, they bring solace to the weary. When Christ said, "Into Thy hands I commend my spirit," those words drifted to Him from the 31st Psalm. These have been the last words of many saints, martyrs, and mighty men. They salved the tortured minds of Stephen, Polycarp, Charlemagne, John Huss, Columbus, Luther, and Lady Jane Grey.

In Thee, O Lord, do I put my trust, let me never be ashamed;
Deliver me in thy righteousness.
Bow down thine ear to me; deliver me speedily;
Be thou my strong rock, for a house of defense to save me.
For thou art my rock and my fortress;
For thy name's sake, lead me and guide me.
Pluck me out of the net that they have laid for me;
For thou art my strength
Into thy hand I commit my spirit.....

The favorit of all the Psalms -- the "Nightingale of the Psalms" -- Henry Ward Beecher called it: "It is small, of a homely feather, singing out of obscurity; but it has filled the air of the whole world with melodious joy."

The Lord is my shepherd;
I shall not want.
He maketh me to lie down in greenpastures;
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil;
For thou art with me;
Thy rod and thy staff, they comfot me.
Thou preparest a table before me
In the presence of mine enemies:
Thou anointest my head with oil:
My cup runneth over.
Surely goodness and mercy shall follow me all the days of my life;
And I shall dwell in the house of the Lord forever.

It is hard to imagine our part of the world without the influence of the Bible. There would be a sudden emptiness, a lack. It may be muddied a little with the meddling and ignorance of men, but through it all, one

[illegible] a vehicle of the religious life. They are [illegible] the great. All shakes of experience [illegible] this collection. In reading them through you can see [illegible] of seeming mistake on the part of Providence. [illegible] laden as well with the gladness and sorrow of all the generations [illegible] years.

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can hear the steady tread of the Almighty, sometimes heavy, and sometimes faint.

It is desirable that so far as possible the motive for the reading and study of the Bible should be that of interest in its ethical and religious ideals, but no matter what avenue of approach, whether that of literature, history, or archeology, once in the domain of Biblical Literature one is sure somewhere to meet the King face to face.

WISDOM LITERATURE

By Laura Shepherd

Address -- L.D.S. Department of Education, Regional Convention, Provo, Utah, November 8, 1941

I. Introduction.
   A. Wisdom literature includes:
      1. Job.
      2. Psalms (most of them)
      3. Proverbs
      4. Ecclesiastes
   B. Origin
      1. At an early period of Hebrew history short pithy sayings which expressed something which appeared to be true to life became popular.
      2. Among the Hebrews with their religious instincts these sayings took a strong religious trend.
      3. Individuals collected popular sayings, adding proverbs of their own. Finally they were written and took literary form.
      4. There evolved a group of wisdom writers -- "wise men" or sages, no doubt from the ranks of the Scribes. They formed a prominent class in ancient Israel. They took for granted Israel's creed and concerned themselves with the study of human nature. They formulated maxims of conduct, became moral advisers, emphasizing man's religious individuality and God's interest in human life.
      5. Wisdom literature, then, is the expression of the philosophy of the Hebrews.
      6. Certainly there is much in it which is inspiration or revelation from God, though Bible students claim it to be the work of man.
      7. Many of these short pithy sayings could well become the behavioristic guide of man's life.

II. Ecclesiastes
   A. Authorship
      1. Apparently written by a pessimistic unbelieving Jew to whom everything is futile; and religion lifeless and perfunctory. He appears selfish and uncharitable. He is called Koheleth.
      2. Later answered and retouched by a very devout person or persons who answered all Koheleth's religious bitterness; and hence, answered the problems of the unbelieving today.

         Examples --

         a. When Koheleth bitterly cries:
            "For whome should I toil and deny myself happiness?" (Ecc.4:8) The sage replies that two are better than one for if one fall his companion can lift him up, but if one labor alone he has no assistance in time of adversity. (Ecc. 4:9) This teaches the value of social life.
         b. When Koheleth advises young men to make the most of life while they can, the sage says: "But know that for all these things God will bring you to judgment." (Ecc. 11:9) -- and -- "Remember now they creator in the days of thy youth while the evil days come not." (Ecc. 12:1; 11:1; 3:13; 3:17)

[illegible]

[illegible]

[illegible] of Education, Regional Convention, [illegible]

[illegible]

[illegible]

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B. Origin

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[illegible]

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b. [illegible] Koheleth advises young men to make the most of life [illegible] things God will bring you to judgment." (Ecc. 11:9) -- and [illegible]

[illegible]

B. Teachings

1. We live in a changing world of growth and progress.
2. There is no good without evil.
3. God has given man work to bring happiness. (Ecc. 3:10-13)
4. Strivings and accomplishments are not the ultimate goal. Behind all is God.
5. Peaceful poverty is better than profitless wealth. (Ecc. 4:4-6; also Ecc. 5:9-16)
6. Do not be self-righteous or over-wise, nor over-wicked nor a fool. (Ecc. 7:15-17)
7. "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. (Ecc. 12:13,14)

III. Proverbs -- authorship ascribed to Solomon.

A. The author apeaks like a father, warning against temptation and its dangers, advises fear of God as the beginning of wisdom.

1. Prov. 1:5 --"A wise man will hear and will increase learning; and a man of understanding shall attain unto wise counsels." (Also Prov. 3:13,19; 4:7)
2. Fear of the Lord is stressed throughout. (Prov. 19:23;1:7;16:6; and 31:30)
3. Many admonisments as to respect for parents, heeding their advice. (Prov. 1:8,9; 10:1; 6:20-22; 15:20; 17:25; 20:20)
4. Avoidance of evil (Prov. 4:14,15)
5. Trust in God (Prov. 3:5-7)
6. Shun -- Talebearing (26:20); Boasting (27:1,2); Anger (16:32); Adultery (6:32); Wine (20:1; 23:29-35); A proud look, lying, murder, devising evil and mischief, false witness (6:16-19)
7. Charity is advised (3:27; 19:17)
8. A good name (22:1)

B. Proverbs is a treatise on the moral instincts of man. With the Hebrews they developed into a regular form of moral and religious instruction. They embody wordly wisdom and religious ideals. They could well be studied today for the same values.

IV. Job.

A. Discusses the problem: "Why do the righteous suffer?"

B. Purpose: to correct the current notion that disaster and misfortune are tokens of God's disapproval of one's sin while prosperity and good fortune are signs of his approval and favor. (Psalms 1:6)

C. Story:

Job was the personification of devoutness and piety; and, therefore was highly prosperous. His prosperity showed in the matter of children, having seven sons and three daughters.

To satisfy Satan's skepticism as to whether men are genuinely good, God puts Job to a test. Satan holds that Job is righteous -- not for righteousness' sake, but in order to be materially blessed. In a series of challenging tests Job loses all his wealth. But through all he cries: "The Lord gave and the Lord hath taken away; Blessed be the name of the Lord." (Job 1:21) Personal disaster follows. Even his wife advises him to reject God but still he is steadfast. "What? Shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10,11) Three friends come to confort and advise. Their theme is: "Who that was innocent ever perished?

[illegible]

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They that plow iniquity and sow wickedness reap the same." (Job 4:7,8) Job laments the day of his birth and wishes to die -- the cry of all humanity against pain, suffering, injustice. Job who had been so blessed is now suffering at the hands of God. Which of the two manifestations is from God? If this disaster is not from God, why does He permit such suffering to continue? Job has learned that righteousness is no guarantee against pain and suffering.

His friends advise him to humble himself before God and there will come recompense. (Job 11:20) Job challenges the moral order of the universe much as it is challenged today. (Job 12:4-6) Through all his complaints of his condition he carries assurance. "For I know that my redeemer liveth" -- Job 19:25,26.

In chapter 31, Job's review of his past righteousness and present humiliation expresses a high standard of moral living, at the close of which he cries: "My desire is that the Almighty hear me." (Job 31:35) And God does hear him and answers. By means of questions he compares His almighty wisdom and power with man's ignorance and inability and Job admits his inadequate opinion of God.

The problem of undeserved suffering remains unanswered. One solution presents itself -- that the purpose of suffering is to cleanse man of pride in his spirituality; or perhaps that suffering is a test of fidelity to God. At least, we are imbued with desirability of implicit trust in God who knows and understands all. We are taught faith and trust in God's justice and love in prosperity and adversity alike; that there is a deeper justice and meaning in life than we can sometimes comprehend.

V. Psalms

A reflection of the thoughts and desires of all mankind. In the Psalms one can find expression of his every emotion. The Psalms are almost all of a religious nature.

Jesus and the New Testament writers often quoted them. They became a hymn book for the Hebrews. As they marched in bands to feasts they sang them. Picture them mounting Temple hill: "Who can ascend to the hill of the Lord, Or who can stand in His holy place?" -- and answering -- "He that hath clean hands and a pure heart." (Psalms 24:3-6)

The Psalms portray:

1. Israel's history (Ps. 79:1; 137:1; 81; 106.)
2. Their loftier conception of God (Ps. 105; 114; 135.)
3. A Messianic destiny (Ps. 47)
4. The Psalter becomes a prayer book. (Ps. 63; 130)
5. They encourage the downhearted. (Ps. 130:1,2)
6. Express thanksgiving (Ps. 46); the social value of religion (Ps.133:1)
7. Praise of God. (Ps. 8;9;23)
8. Remorse and repentance. (Ps. 51:1-19; 130)
9. A righteous man. (Ps. 15) (Also Is. 33:13-16)
10. The soul's yearning for God. (Ps. 63)
11. One's security in God's guidance. (Ps. 23;90)
12. Confidence in God. (Ps. 56)

The emotions of many hearts and the thoughts of many minds are contained in the Psalms. Their universal appeal is due to their deep and varied effect.

Even so slight a study of Wisdom Literature reveals divine thought, divine teaching and divine guidance in the behavior of man.

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the cry of all humanity against pain, suffering, injustice. Job who had been so blessed is now suffering at the hands of God. Which of the two manifestations is from God? If this disaster is not from God, why does He permit such suffering to continue? Job has learned that righteousness is no guarantee against pain and suffering.

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In chapter 31 Job's series of his good deeds reveals his humiliation expresses a high standard of moral living, at the close of which he cries: "My desire is that the Almighty hear me." (Job 31:35) And God does hear him and answers. By means of questions he compares His almighty wisdom and power with man's ignorance and inability and Job admits his inadequate opinion of God.

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4. Psalms

A reflection of the Hebrew and Jewish spirit of all ages. The Psalms one can find expression of his every emotion. The Psalms are almost all of a religious nature.

Jesus and the Disciples sang Psalms on their journey to Jerusalem. As they approached the Temple, the Disciples pointed out to them. Picture them mounting Temple hill: "Who can ascend to the hill of the Lord? Who shall stand in his holy place?"

"He that hath clean hands and a pure heart." (Psalms 24:3-5)

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3. A Messianic destiny (Ps. 47)
4. The Shepherd Ruler, a priest (Ps. 89; 110)
5. They encourage the downhearted. (Ps. 130:1,2)
6. [illegible]
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[illegible]

effect.

[illegible]

divine teaching and divine guidance in the behavior of man.

EVIDENCE OF THE DIVINE IN THE SERMONS AND TEACHINGS OF JESUS

By Effie Marion Chadwick

Address -- L.D.S. Department of Education, Regional Convention, Provo, Utah, November 8, 1941.

Jesus came into a restless and unhappy world -- a world in which corruption, regimentation, disease, greed, hatred, and despair were prevalent. His first pronouncement was this: "Repent: for the kingdom of heaven is at hand." (Matt. 4:17)

The very fact that this man, who, in the eyes of the world, was obscure, unlearned, inexperienced, and unauthorized, would attempt, single-handed, to teach men a new way of life and thereby lead them back to a saner conception of God and to an appreciation of their own high destiny is, in itself, an evidence of the divine presence. This attempt to establish a new order, based upon love of God and love of man, would have staggered an ordinary human being. Yet Jesus proceded with unshakable confidence. And so confident was he, in ultimate success, that, even in the midst of overwhelming odds, when his life was nearing its close, he calmly declared, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32)

Most of his teachings were highly informal. In the market place, on the streets, beside the wells, in the fields, on the lake shore, in the synagogue or in the temple, he taught individuals and groups the principles upon which his kingdom was to be based. With beautiful simplicity, he dealt with the profoundest problems of the human soul. Often times he used parables in which he laid his great truths alongside the simple things and common processes with which the people were thoroughly familiar. And being endowed with a penetrating insight into human character he was able to detect, unerringly, each individual's need. One glance into the face of a man or woman revealed to him that inner life. When Nicodemus came to him by night to learn how he might gain membership in the kingdom, Jesus recognized his need for a spiritual rebirth. He was aware of the existence of excessive vanity regarding descent from Abraham, of punctilious adherence to legal ceremonies, of contempt for sinners, and hatred for Samaritans and Gentiles. The new birth, which Jesus prescribed, would replace pride of race with humble trust in God, observance of empty forms with works of mercy, contempt and hatred with tolerance and love. Such a change, accompanied by baptism of water, would be followed by a baptism of the Spirit, the coming of which Jesus likened to the invisible wind, which sweeps away the clouds permitting the sunlight to flood the world again. In like manner the effusion of the invisible Spirit, he assured Nicodemus, would usher him into a new life.

When he met the woman at the well he recognized, instantly, her need for moral regeneration. Desirous of an opportunity to help her, he asked a favor, thereby removing the barrier between her, a Samaritan, and him, a Jew. With this removed, he patiently, tactfully, and kindly gave her living water for which her soul thirsted. (John 4:10-)

When he sat in the boat and faced the multitude he recognized four types of people -- those whose minds were as impenetrable as the hard-beaten pathway; those whose minds were as shallow as the thin layer of soil on a rocky ledge; those whose minds were as rich in possibilities as the fertile ground, streaked and defaced by weeds and thistles. Lastly, he recognized

EVIDENCE OF THE DIVINE IN THE

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[illegible]
Provo, Utah, November 8, 1941.

Jesus came into a restless and unhappy world -- a world in which corruption, regimentation, disease, greed, hatred, and despair were prevalent. His first pronouncement was this: "Repent: for the kingdom of heaven is at hand." (Matt. 4:17)

[illegible] to teach men a new way of life and thereby lead them back to a saner conception of God and to an appreciation of their own high destiny is, in itself, an evidence of the divine presence. This attempt to establish a new order, based upon love of God and love of man, would have staggered an ordinary human being. Yet Jesus proceeded with unshakable confidence. And so confident was he, in ultimate success, that, even in the midst of over- [illegible]

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those whose minds were as productive as that soil which brought forth a hundred fold. It was they who would cling doggedly to the eternal verities, walking, during the day, by the light, and during the night, by the memory of the illumined hour.

Another evidence of Christ's divinity lies in the claims he made regarding himself and his way of life. These claims permeate all his teachings. In the synagogue at Nazareth he concluded the reading of Isaiah's prophecy concerning the work of the Messiah with this startling declaration: "This day is this scripture fulfilled in your ears." (Luke 4:21)

In the home in Capernaum, when the mat, upon which the paralytic lay, was lowered, Jesus said, "Son, thy sins be forgiven thee." (Mark 2:5). He thus exercised a right that the Jews maintained belonged to God alone.

After feeding the five thousand -- when the people would have crowned him king -- he said, "I am the bread of life...if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:48-50)

In the temple, during the Jewish festival, in answer to the question asked by the astonished Jews, "How knoweth this man letters, having never learned?" he answered, "My doctrine is not mine, but his that sent me." (John 7:16)

On the night of the betrayal Jesus told his eleven disciples, "I am the way, the truth, and the life: no man cometh unto the Father but by me." (John 14:6) In this same instance, when Philip requested, "Lord, show us the Father," Jesus answered, "...he that hath seen me hath seen the Father;..." (John 14:9)

To Martha he declared, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11:25-26)

As he sat with his disciples on the Mount of Olives he described the last judgment: "When the Son of man shall come in his glory, and all his angles with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:31-32)

These claims -- that he fulfilled prophecy, that he could forgive sin, that he was the living bread, that his teachings came from God, that he was "the way, the truth, and the life," that he revealed God, that through him a resurrection was possible, and that he should judge all men -- are claims, unparalleled and astounding. Yet he states them simply and unaffectedly. And, strange as it may seem, they arouse in us no suspicion of undue pretension or of immodesty. In fact they seem entirely pertinent and legitimate.

Time and events are proving that the way of life which Jesus taught is the only way to an enduring civilization and to personal happiness and and self-realization. At the close of the Sermon on the Mount, which is a kind of manifesto or exposition of ideals for the kingdom, Jesus gave this parable: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27)

Individuals and nations are beginning to realize that houses built upon sand cannot meet the demands nor withstand the shocks and strains of

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present day living. The discoveries and inventions of the last five hundred years have transformed and unified the world until it has become one great neighborhood. But the bonds of unification -- steamship, ocean cable, airplane, radio -- are but mechanical bonds. Spiritual bonds or integrating forces -- tolerance, appreciation, generosity, kindness, and love have never been developed in any appreciable degree. Consequently great highways are block with tanks and marching men. Water routes are infested with mines and lurking submarines. Bombs are falling on crowded cities. The disintegrating forces of prejudice, envy, greed, and hatred are spreading over the world like a stream of molten lava bent upon burying or engulfing whatever lies in its wake.

Lights are going out on all the shores of all the seas because neither men nor nations have taken Jesus seriously. He declared, "I am the light of the world:" and followed his declaratinn with the promise: "...he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) The promise has been forgotten. But, as John says, "The light is still shining in the darkness, for the darkness has never put it out." (John 1:5- A. Trans.) And through the roar of machine-gun fire, bursting bombs, whir of wings, and groans of the dying comes the invitation:

"Come unto me, all ye that are weary and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28-29)

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THE HOLY GHOST AS AN AVENUE

THROUGH WHICH GOD'S REVELATIONS COME TO INDIVIDUALS

By Eugene E. Campbell

Address -- L.D.S. Department of Education, Regional Convention, Ephraim, Utah, November 2, 1941

The Personage of the Holy Ghost, with His purpose and power, has long been a point of controversy and misunderstanding among Christian leaders. Even the Apostles of Christ, in their great sorrow over the death of their master, could scarcely comprehend the meaning of His last promise to them when He said, "I will pray the Father that he shall give you another comforter that he may abide with you forever, even the Spirit of Truth....; This comforter, which is the Holy Ghost, shall teach you all things, and shall bring all things to your remembrance whatsoever I have said unto you." (John 14:16-17, 26) This lack of understanding on the part of the Apostles is excusable. The realization that their master had been put to death left their minds so numb and their hearts so full of grief that there was little room for understanding. But there is far less excuse for any of us to misunderstand this subject, for since the death of Christ there has been a rich outpouring of the Spirit, and inspired men of God have given us enough information about the Holy Ghost to give us a clear understanding of Him if we but have a sincere desire to know, and have faith enough in God to ask for His help.

Many great gifts and powers have been sacrificed to the Holy Ghost by the writers of our Sacred Scriptures. Moroni, the Nephite Prophet, gives us the key to the mission of this great Spirit. Moroni had witnessed the complete destruction of his own people, and knowing that he, too, might be destroyed at any moment, he sealed the sacred history of his people and buried it in the Hill Comorah. He knew of the great value of this record, and he seemed to sense that some day this record would be found, and would be read by the people of the world. So before sealing the record, he wrote an inspired promise to all who should read the book. In this promise is found the key to the mission of the Holy Ghost. It is written in the 4th and 5th verses of the 10th Chapter of Moroni and reads as follows:

> "And when ye shall receive these things, I would exhort you that you would ask God, the Eternal Father in the name of Christ, if these things are not true. And if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you by the power of the Holy Ghost, for by the power of the Holy Ghost, ye may know the truth of all things."

Thus Moroni teaches that the great mission of the Holy Ghost is to reveal God's truth to mankind and to teach this truth to all individuals who have a sincere desire to know, and who have faith enough in Christ to ask his ehlp.

One of the most important truths that the Holy Ghost reveals to the earnest seeker is the true nature of God and his Son, Jesus Christ. This all-important service was promised by Christ when he told his Apostles that the Comforter who would come to abide with them would testify of him. Paul adds emphasis to Christ's promise in his firstletter to the

Ephraim, Utah, November 2, 1941

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Corinthians when he declares that "No man can know that Jesus is the Lord but by the Holy Ghost." (1st Cor. 12:3) Joseph Smith, in our own day, has stated this fact in the 20th Section of the Doctrine and Covenants, "it is the Holy Ghost that beareth Record of the Father and the Son." Thus it is clearly taught that only through the power of the Holy Ghost can you or I or anyone in this world truthfully testify that Jesus is the Christ, or that we know that there is a God!

The service of the Holy Ghost that I am most concerned with in this sermon is the truth that is made the possession of an individual through revelation. In a special message to Oliver Cowdery as recorded in the 8th Section of the Doctrine and Covenants, the Lord states that the Holy Ghost not only reveals God's will for the present but also gives an understanding of the past, and prophesies the events of the future.

(Some select individuals have been chosen by the Holy Ghost as mediums by which the will of God concerning great groups of people is made known. These individuals we call prophets. However, the great majority of us cannot hope to be chosen for such an important task. But that does not need to hinder us from receiving individual revelations through the power of the Holy Ghost. For all those who live worthy of the companionship of the Holy Ghost can receive individual guidance and instruction by listening to the "still, small, voice" which is the whispering of the Spirit of God. Joseph F. Smith advised the members of the priesthood that "we should live so near the Lord, be so humble in our spirits, so tractable and pliable, under the influence of the Holy Spirit, that we will be able to know the mind and will of the Father concerning us as individuals and as officers in the church of Christ under all circumstances. And when we live so that we can hear and understand the whisperings of the still, small voice of the Spirit of God, let us do whatever the Spirit directs without fear of the consequences." (Smith, J.F., Gospel Doctrine, p 72) To have the Spirit of God as a constant guide and teacher would be worthy of every effort. And this thought brings us to the most important part of this subject. For if the Holy Ghost is the source of all truth, including the truth concerning God and Jesus Christ; and is the source of all inspired achievements for the good of mankind; and is the source of individual guidance and revelations for meeting our daily problems; then the important thing is to discover how we can gain this great source of power for our own constant use)

First, let me assure you that there is no automatic way to obtain this desired source of power. One cannot pay so much money, or wait a certain length of time or perform a certain rite and expect to automatically receive the Holy Ghost as a constant and abiding companion. The fact is that there is nothing automatic about the Gospel of Christ. Baptism does not automatically place one permanently in the Kingdom of God; nor does Temple marriage automatically assure one of a place in the Highest Glory. These are but preliminary steps of obedience and must be followed by hard work, study, and a lifetime of righteous living. So likewise with the Holy Ghost. There are certain preliminary steps that must be taken in order to receive the gift of the Holy Ghost; and these steps must be followed by a lifetime of righteousness in order to retain the companionship of this great spirit. The preliminary steps are very important and should be known. In the scripture previously quoted, Moroni gives the key to the first step. It is to have a sincere desire. Paul in his letter to the Corinthians gives the second step when he states that we are the temples of God and that his spirit can dwell in us as long as we do not defile

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this temple. (1st Cor. 2:16) Thus we must be physically, mentally, and morally clean. The third step was stated by Peter in his great sermon on the day of Pentecost. His words had touched the heart of many of his hearers, and when he had finished, they crowded around him and the other apostles, crying, "Men and Brethren, what shall we do to be saved?" And Peter answered them saying, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the Gift of the Holy Ghost." (Acts 2:37-38)

Baptism, then is the third and final preliminary step. The person having complied with these steps makes himself worthy of the companionship of the Holy Ghost. Then by righteous living and earnest desire, one can keep himself constantly in tune with the whisperings of the Spirit.

We may liken the Holy Ghost to a great boradcasting station, and compare ourselves to receiving sets. In the field of radio, the broadcasting station is constantly sending out sounds on the air waves, but unless we obey certain laws of radio, we do not hear these sounds. The personage of the Holy Ghost is like the great boradcasting station. His personage is constantly emanating truth, but unless we attune ourselves, by obedience, to the laws of God we fail to hear or comprehend these truths.

But one might well ask, "How can we apply these things to the problems in our daily work?"

First, we must make the personage of the Holy Ghost a reality in the minds of our students.

Secondly, we must teach them that the constant and abiding companionship of the Holy Spirit, as a teacher and guide through life, is a blessing worthy of any effort, and we must show them that this great blessing is available to anyone who is willing to make this effort.

Finally, when these young people, bewildered by a smattering of scientific theory, come to us in search of enlightment we must not fail them! We must be able to testify to them that there is a God and that he is our heavenly Father, and the only way we dan do this is by the power of the Holy Ghost testifying through us.

THE L. D. S. CONCEPT OF MAN

By Dr. Carl F. Eyring

Address - L.D.S. Institute Convention, Salt Lake City, Utah, 1941.

Introduction:

To be appreciated, the L.D.S. concept of man must be understood, at least in part; and it must show value by its usefulness in motivating and directing life's most cherished experiences. Our first opportunity, then, is to lead the College Student to a full understanding of the L.D.S. concept of man; our second, to help him use this concept in daily living. Without doubt the beauty of the L.D.S. concept of man will be appreciated, but the possibility of added appreciation growing out of utility must not be overlooked.

I - Latter-day Saint's Concept of Man

1. Man and God are Alike in Kind, but Differ in Degree.

The most worthy concepts of man have always envolved God - usually man in comparison or in contrast with God. The New Englander of some three hundred years ago tended to exalt God at the expense of man - man was a worm in the dust. The intelligent New Englander of a hundred years ago reacted violently against such a view. The humanist moved to the other extreme and exalted man at the expense of God. Joseph Smith, however, took the middle and true course, as we think, and proclaimed that man and God are alike in kind and differ only in degree; that in primordial simplicity God and man are intelligences, with some more intelligent than others, and God "more intelligent than they all." Thus both man and God are exalted.

2. Man is Eternal.

To Latter-day Saints each person, each member of the human race, is an immortal entity capable of developing a personality of his very own. The intelligence back of each personality has always existed and, even "before the foundation of the world," each in his own unique way was moulding his personality. Surely these immortal entities must play an important role in God's economy of the universe.

3. Souls Precious Unto God.

Believing the words of the Book of Mormon Prophet Amulek, one concludes that even the wicked are precious unto God insomuch that they will endure forever, always being "judged according to their works," always having a "bright recollection" of their guilt, but always having the opportunity at long last of finding their merited place within the mansions of the Father's kingdom. Thus it would appear that all the children of men are so precious unto God that all are worth saving. But the preciousness of each soul must depend upon intrinsic and potential values, otherwise we would not witness the seeming paradox of worthless persons, as judged by us, being precious unto God.

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4. Man is Free.

If at some time, either recent or remote, God had created and forced the intelligence of man to be what it is, then man would not be free. But with the prophet's exalted concept of the self, man can no longer blame God for what he is. He must accept the responsibility of being a free agent. Thus freedom of choice becomes an inherent attribute of man. On this point the prophet speaks: "All truth is independent in that sphere in which God has placed it, to act for itself, as all Intelligences also, otherwise there is no existence." Fundamentally, then, man is not only eternal, from everlasting to everlasting, and rational, one of the many Intelligences, but he is also free and accountable for his own acts.

5. Mercy Claimeth the Penitent.

Fundamentally, persons do wrong first of all because they are free, and second, because in the midst of an opportunity of choice, freedom is not correctly used. But "mercy claimeth the penitent." Although repentance requires a backing up and a reconstruction after each derailment, in its fullest meaning, repentance is a positive process which carries one forward and upward. It demands the leaving behind of inadequate and outworn ideals, and the forging ahead into the territory of a new vision. Repentance is truly creative. Under the drive of faith it is a dynamic creative process. Each struggle in self-growth begins with an attitude of teachableness. Then follows the sorrow of repentance and then the new vision and the fruitful planning and building under the creative forces of faith and repentance. Slowly but surely such repentance and faith bring a purity of heart, and a fuller and nobler conception of God. The real test in character building comes in adversities, when strength is manifest in the standing for the right in the midst of persecutions.

6. Man a Creator in His Own Right.

To each of us is given a physical body, the tabernacle of the Spirit. Certain processes within the body, such as the heart beat, digestion of food, breathing, etc., we had at birth. Yet, other processes such as walking, talking, thinking, etc., must be learned. This means that the physical body, before it truly may become an efficient tabernacle of the spirit, must haver performed within it by the possessor of it much that is creative. Accordingly, within the sphere of his body each person should have the right and responsibility to act as a creator. This is an essential aspect of the process of living.

In certain environments the forces of compulsion are so powerful that a person hardly senses his creative ability. Yet, no matter how hard and exacting the environment, there always will be some opportunity for creative living, expecially if the urge for creative expression takes dynamic form. In this area of freedom, however small, a person must be in the control of the creative process, otherwise directed creation is bartered for a chaotic game of chance, for a life lived on the level of no purpose, no plan, no order, no ideals. Certainly a person would not wish to forfeit the precious right of creation by assuming an irresponsible attitude toward living. A well-ordered tabernacle of the spirit results from directed creative effort; a junk pile, from chance action.

But even with chance eliminated, a person may mis-direct creative effort. A warped, unbalanced personality results if a life is centered in the physical things of life - on eating and sleeping, clothing and shelter,

If at some time, either recent or remote, God had created and forced the intelligence of man to be what it is, then man would not be free. But [illegible] agent. Thus freedom of choice becomes an inherent attribute of man. On [illegible] in which God has placed it, to act for itself, as all Intelligences also, [illegible] eternal, from everlasting to everlasting, and rational, one of the many Intelligences, but he is also free and accountable for his own acts.

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lands and cattle, and stocks and bonds. If undue emphasis is placed on the physical and mortal aspects of the soul, the spiritual and immortal nature will be neglected. Instead of the body and the spirit being united into an integrated whole according to the pattern of Jesus Christ, the animal nature will be allowed the upper hand. Physical things must be put in their place, but not eliminated. They must be used as means, not as ends, Jesus makes this point clear when He says: "Is not the life more than meat, and the body more than rainment?"

7. Man a Member of the Society of Intelligences.

No intimation is found in the Prophet's teachings that an intelligence can succeed as an isolated, self-sufficient, unrestrained entity. In fact, he stresses the existence of a society of intelligences, graded in intelligence with God as the head. Because of this grading of intelligences, we cannot expect to find the true, the beautiful, and the good in perfection except in the "bosom of Eternity" where God dwells and where his activities are most concentrated. Actuated by faith, the free and rational intelligences seek to produce order in their own complex lives and in their environment. This is their search for beauty. These individual creations are then compared with the accomplishments of others, especially with God's accomplishments, evaluated, and then integrated into the whole. Thus there develops an order of the group as a whole. This is the truth for which they seek. Through repentance they adjust their own lives to the order of the whole and goodness is achieved.

II - Latter-day Saint's Concept of Man in Action

1. Live ~~as if~~ Because Souls are Eternal and Precious.

The intrinsic worth of souls should be made manifest in creative living each hour, and each day. There is no reason to postpone the good life; no reason to sit in complacent self-righteousness waiting for the coming of the Lord. Ours is the perpetual responsibility of demonstrating the preciousness of our souls; because, whatever we may think or say about our intrinsic worth, or about our preciousness unto God, we can best add strength to our position by living as if we were presious and eternal.

2. The Freedom We Wish.

The freedom we wish, is the privilege to choose from among our many thoughts and from among a rich supply of opportunities furnished by nature, society, and God, the thoughts, and plans of action which will contribute most toward the building of that ideal person we hope to be. This larger freedom is obtained by casting aside, if necessary, choice in trivial matters and entering into an unselfish cooperative endeavor with man, the the forces of nature, and with God.

3. Helping to Eliminate Evil.

To eliminate evil, God does not abrogate our freedom with the force of compulsion; but, rather, He guarantees our freedom, and with His power of justice, mercy and love, and our cooperation, he brings about the triumph of good.

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4. Finding Joy.

"Men are, that they might have joy." The joy of which Lehi speaks is born when interest in self is balanced by interest in others; when the perfected self is lost in the service of God and humanity; when the arrows of life's interests are directed, not only toward the self, but also away from the self.

5. Priesthood a Call to Service.

Jesus promises that if we will give our time in loving service - teaching the principles of the gospel, directing the destiny of a Church orga ization, ministering to the sick, aiding the needy, comforting those that mourn, being a "father" to the fatherless, and so forth - we will find the yoke easy and the burden light because of the joy found in such activities.

6. Cooperation.

A person may not be a soloist as he journeys the high-road of progress. One yearns for personal immortality; yet, one would not wish to live forever without being a unit in a social group. Personal accomplishments take on true meaning only when such achievements are turned into altruistic strivings. Personal immortality is therefore not one's zenith of striving, but rather personal immortality in the Kingdom of God where personal accomplishments may be used in brotherly helpfulness. It is safe to say that if one searches for the beautiful, the true, and the good, and turns this searching specifically towards the creation of an environment in which a young child may grow toward a successful maturity, then the strivings will not be in vain - eternal progress will be assured.

7. A Look to the Future.

Life lived on the level of the physical is transitory. But man will not be baffled or remain ill at ease in a world that seems to work against him, that seems to take away in death the things he loves. He feels deep in his heart that spiritual values are supreme, and that when he comes to know the true reality of the Universe he will discover that his own life is essentially eternal in nature. "This is the glory of God - to bring to pass the immortality and eternal life of man." Man may be, as it were, on the fringe of the Society of Intelligences, possessed with a physical body which disintegrates in death. The cooperative endeavor between God and man which brought forth the physical body of man - "man is the tabernacle of God, even temples" - may seem to end at death. But "the elements are eternal and the spirit and element, inseparably united, receive a fullness of joy," and it is God's glory to bring to pass cooperative adventures which are eternal. "The spirit and the body is the soul of man; and the resurrection from the dead is the redemption of the soul." And through Jesus Christ such a redemption will surely come.

[illegible]

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